

Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 54, Forestdale, MA 02644

April *Sogalikas*
May *Kikas*
June *Nakkahigas*

Sugar Making Moon
Planting Moon
Hoeing Moon



Spring *Siguan*
In Spring *Siguaniwi*
Summer *Niben*
In Summer *Nibeniwi*

This Issue - Headline Articles

2007 Events - Update

Missisquoi Band Appeal Denied

Citizen & Member Re-Application

Notice to Members: If you have not maintained your subscription to the *Aln8bak News* or have not notified us that you moved we will be removing you and potentially your whole family group from our Citizenship - Membership records.

Meetings - *Bodawazin* -

The Grand Council and Elder's Council has been holding monthly meetings and will continue to hold meetings and Drum / Singing practice throughout the year.

The continuing subject matter of these meetings will be to discuss our events, programs, projects, and cultural activities. All Band members are strongly encouraged to attend any meeting.

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an

email message so that we can add you to our messaging system.

Cowasuck Band Events - 2007

We planned for a full year of events in 2007 but our events are being disrupted by rival interests that has resulted in cancellations and relocation of our events. We encourage all Band members to participate and support our activities.

Gatherings & Pow Wows

****CANCELLED****

Our Mid-summer Gathering & Pow Wow will not be held at the Parlin Field in Newport, NH on July 28-29, 2007, due to the ongoing "pow wow wars" that have been declared against us by rival Vermont and New Hampshire groups.

****On Schedule as Planned****

September 22-23, 2007

Manville Settlers' Days

Manville Sportsmen's Club

High Street (Route 99 / Sayles Hill Exit)

Manville (Lincoln), Rhode Island

This is a public French and Indian historical and cultural event, Indian activities are limited. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. Native American Indian and Colonial-Era Re-enactment artists and artisans are welcome by prior agreement with the Manville Sportsmen's Club. For directions and information contact us.

The *Aln8bak News*® is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs over \$15@ per year - donations are appreciated.

TELEPHONE: (508) 477-1772 / FAX: (508) 477-5933

NEDOBAK Network Help Line: (800) 556-1301

E-MAIL: cowasuck@comcast.net / WEBSITE: www.cowasuck.org

****On Schedule as Planned****

**October 6-7-8, 2007
Cawasuck Band -
Fall Gathering & Pow Wow
Connecticut Trolley Museum
58 North Road
Interstate I-91- Exit 45 (Route 140)
East Windsor, Connecticut**

The Gathering and Pow Wow is a full public inter-tribal event that is being held by our Band. Native American Indian artists and artisans are welcome.

Our Red Hawk Drum will be the host singers for the event, all guest drums are welcome. For directions, information, and area motels contact us at (508) 477-1772 or check our website at www.cawasuck.org.

Native Words By: Ed Where Eagles Fly

The greatest joy we can hope to have in life, is to be able to sit in a circle with our family, and after thanking Kchi Niwaskw, enjoying the Love of nourishment Mom and Dad have provided for all.

Mildred Elizabeth Pouliot - Passes Over

Mildred Elizabeth Pouliot, 87, passed over on May 12, 2007. She was born February 3, 1920 in Shrewsbury, MA, daughter of the late John and Elizabeth Wilson and was a resident of Shrewsbury for seventy-one years before moving to Estero, Florida in 1991.

She graduated from Shrewsbury High School.



On March 20, 1943, she married Leo Paul Pouliot who she faithfully cared for until his death on November 18, 2005. There is no greater love than laying down one's life for a friend, and "Millie", as she was affectionately called, did just that for Paul, her best friend and husband of 62 years.

She was a life-long member of the former Fairlawn United Methodist Church (now Wellspring UMC) during which time she served as the President of the Sociables for twenty-one years, sang in the choir for twenty-five years and served on numerous committees. Since moving to Florida, she has been a member of the Estero United Methodist Church. She was a member of the Shrewsbury Ray Stone Post American Legion Auxiliary 238, the Worcester Striper Club and the Massachusetts Beach Buggy Association. She loved gardening and cooking.

Survivors include sons, Paul W. Pouliot (Sag8mo of the Cawasuck Band) of Forestdale, MA and Stuart H. Pouliot (Jeannette) of Richmond, VA; brother, John Wilson (Alice) of Hopkinsville, KY; two grandchildren, Bonnie L. Akerman and Paul A. Pouliot, two great-grandchildren, and several cousins, nieces, and nephews.

Grave side services were held at Mountain View Cemetery, Shrewsbury, MA for both Leo Paul and Mildred on June 5, 2007. Stuart and Paul Pouliot presided over the ceremonies as they spoke about the lives of their parents. They shared many personal pictures of Mildred and Paul to highlight their lives as a loving and devoted couple. Memorials should be directed to Joanne's House at Hope Hospice, 27200 Imperial Parkway, Bonita Springs, FL 34135.

She will be missed dearly by the surviving Pouliot and Wilson families.

Bette J. Nickasch - Passes Over

Bette passed away peacefully at her home in Appleton, WI on October 26, 2006 surrounded by her family. She was born in Racine, WI on August 23, 1926 to Richard and Rose (Londre/Landry) Blahnik. Bette's Step-Father was Frank Frye. Bette grew up in Appleton and was known as the Ginger Rogers at Appleton High School for her Jitterbug dancing. In 1945 Bette married Deane Spilman who was in the Air Force during WWII. After living in Mason City, IA for many years she returned to her hometown of Appleton and married Dwain (Nick) Nickasch. She enjoyed going to the cottage her father, Richard Blahnik built on Lake Poygan, as well as gardening, crocheting, word puzzles, her Canary, her jukebox, fishing, dancing, and spending time with her family. Bette worked for 25 years at Lawrence University.

Bette is survived by her children: Jayne (Richard) Skibba, Thomas (Jacki) Spilman, The Rev. Dee (Bruce) Sim, Lori (Kenneth) Dollevoet, and Paul (Lynnette) Nickasch. Bette has seven grandchildren: Lance (Aimee) Christopher; Tee Jay, Katie, and Blake Spilman; Grant Sim; Cassandra and Alicia Nickasch; and several step-grandchildren. She is further survived by several nieces and nephews.

She was preceded in death by her parents: Richard Blahnik, Melva Rose (Londre) Frye, and step-father Frank Frye. Bette's sister Joyce LaCount-Clark died in 2000. Bette also had 3 siblings: Richard Blahnik, Jr. and identical twin sisters: June Rose and Jeanette Marie who all died in childhood.

Funeral services for Bette were held on October 30, 2006 at the Star of Hope Chapel Mausoleum inside Highland Memorial Park with the Rev. Wendy Wirth-Brock officiating.

Missisquoi Band - BIA Appeal Denied

Burlington Free Press Saturday, June 23, 2007
Feds deny recognition of Vermont's Abenaki Indians

Published: Saturday, June 23, 2007

By John Curran, The Associated Press

MONTPELIER -- The federal government has denied federal recognition to the Abenaki Indians of Vermont, saying the group doesn't meet federal criteria, state Attorney General William Sorrell said Friday.

Echoing a "proposed finding" issued 1 1/2 years ago, the U.S. Bureau of Indian Affairs issued a final determination Friday saying the St. Francis/Sokoki Band of the Abenaki Nation of Vermont doesn't meet the criteria required to prove it is an Indian tribe.

"It's disappointing, but it wasn't unexpected," said Abenaki tribal historian Fred Wiseman, a professor at Johnson State College.

Bureau of Indian Affairs officials couldn't be reached for comment on the decision late Friday. A telephone message left after hours at the agency's Washington, D.C., office was not immediately returned.

The Bureau of Indian Affairs, which manages 55.7

million acres of land held in trust for American Indians, Indian tribes and Alaska Natives, said when it issued the preliminary finding in November 2005 that the Abenakis failed to show that they had descended from a historical Abenaki tribe, that the tribe had existed since 1900 and that it has been part of a continuous community.

Members of the group have claimed it has about 1,770 people, mostly in the Missisquoi River Valley region of northwestern Vermont.

The federal government recognizes 561 tribes. The status is highly sought-after because it exempts tribes from state and local laws and entitles them to ask for reservation and trust lands when it is granted.

The state has been reluctant to recognize the Abenakis, fearing it could bolster the tribe's bid to win federal recognition, which opponents say could lead to land claims and gambling casinos.

Last year, Gov. Jim Douglas signed into law a bill recognizing their existence in Vermont, but it was a largely symbolic gesture.

Abenaki Community in Crisis - Editorial

Now that the Missisquoi Band has been formally denied federal acknowledgment and their appeal, we have noted new chit-chat on the internet. Most comes from fraudulent and pseudo Abenaki interests which gives you the impression that they really care about this crisis, while they are nevertheless pleased with the outcome that one of "the lions" has been taken down.

The real community of the Cowasuck People are also in crisis as many newly created "Abenaki" groups are calling themselves the "Cowasuck Nation" to avoid the Missisquoi identification as the result of the federal recognition denial.

There is no definable Abenaki community, there is no sovereign republic or nation as so many of these frauds claim. Bands and Nations can not be formed from self declared leadership downward and then find members. Nor can they be created by public relations stunts, recreated historical moments, press releases, or any other internet "spun" lies. Nations and Bands are formed from the community and the People who chose their leadership.

We expect, and are preparing legally for a new wave of attacks on us to be led by these new and fraudulently created "Cowasuck" groups. We anticipate that at least one of these groups is going to make bold claims as the "real and only Cowasuck" as they attempt to interest "gaming and development interests" to financially fund their fraudulent activities in New Hampshire and Vermont.

The two major and only true Abenaki Bands may be in different types of crisis, but we will survive and grow stronger in spite of these challenges. What is going on in the Abenaki community is an insult to all our Relations and Ancestors.

Tribal Actions and Government COWASS North America -

➤ Warning - Notice - Action Required Citizen & Member Records

All existing Cowasuck Band Citizens and Members are being requested to resubmit applications to replace our stolen Band records. A copy of the application form is enclosed within this newsletter and is also available by contacting us through the mails or on the internet within our website www.cowasuck.org at <http://www.cowasuck.org/docs/Form2006.doc>

Each family group and or individual member will be required to submit a complete application, including all family history and genealogical information. We encourage you to submit this information on a PC computer generated record such as a 3½" HD disk, CD, DVD, or by Email file attachment.

Paper records are also acceptable, but for security and potential loss issues, do not send any original family records, pictures, or birth certificates - copies are acceptable.

To facilitate the re-issuance of new Band identification cards you can also include digital pictures on the same computer media that you submit with your family history.

At present we have several different genealogy software programs available on the Band computer systems. Most genealogy file formats are acceptable, the most common files being used

are within the "Family Tree Maker" program.

This newsletter will be your only notice on this matter, so please maintain your current mailing address and notify us if you move. Many individuals have moved and we have no current address record. **We encourage all family member groups that read this notice to notify other family members, adult children, and other relations that may have moved, so that they are not removed from the Band records by omission.**

We anticipate that the process to re-create the Band records will take a considerable amount of effort, but we have no option at this time. We have to go forward for our Band's federal acknowledgment process and this reconstructive process will ultimately be a significant improvement in our record keeping. By recreating our records digitally with standardized genealogy files we will be able to develop a much better Citizen data base that illustrates all of our family relationships within the Band.

We have set a one year time deadline for the completion of this rebuilding of the Citizen - Member records. We will place reminder notices in this newsletter for the next three issues, after July 2008 we will close this process. Based on the outcome of this process the Grand Council and Elder Council will be making a decision on closing or otherwise restricting the Citizen rolls in 2008.

➤ Records & Property Thefts

As we reported since early 2006, all of our Band and corporate records were allegedly stolen in February 2006. This theft was reported to all state and federal authorities and the matter is being considered a serious federal crime, not merely an internal Indian community matter as some have claimed.

Those parties that stole or that have our records in their possession will ultimately be identified and dealt within the federal legal system at that time. At present we believe that our stolen Band records are being or will be used to establish another Cowasuck or Abenaki group.

Notice: If any Cowasuck Band members have been contacted by another Abenaki group in an effort to solicit you for membership or to change your membership to another group

please notify us at once. We honor your privacy to your family history, but the theft of our records was no random act and was a deliberate act against you and our Band, possibly for fraudulent purposes. If any member wants to join another group, please do so, and notify us accordingly. We have no patience for those that want to maintain multiple group memberships which is in direct violation of our national Constitution.

Please note, we have temporarily relocated to:

COWASS North America
Cawasuck Band of the Pennacook - Abenaki People
P.O. Box 54
Forestdale, MA 02644

(508) 477-1772 / (508) 477-5933 FAX
Email at: cawasuck@comcast.net

➤ Red Hawk Drum

The Red Hawk Drum has been holding drum and singing practice on a regular basis for months. We are looking for new singers and drummers, to join the group. Boys and men of all ages are welcome. We also need a full complement of female singers, so all girls and women are also encouraged to join us.

Most of the drum group is located in Connecticut and western Massachusetts so we have been practicing at different locations in this area. We are looking for new drummers and singers that are willing to practice in the Connecticut, western Massachusetts, southern Vermont, or the southern New Hampshire area. Contact us at the Band headquarters if you are interested.



➤ Pow Wow & Events Committee

We have been doing pow wows since the early 1990's. Each year we get promises to get help with the events, but so many times these are hollow words. Usually after the events, people will come to us to ask how they could have helped?... The Grand Council and the Red Hawk Drum has been too often called upon to provide the labor when the pow wow workers do not show up, so help is always needed and encouraged.

We are now calling for workers for all types of jobs for the October pow wow. Mostly we need setup,

gate entrance control, parking control, grounds security, and clean-up. Volunteers and groups of all ages are welcome to help, contact us at the Band headquarters if you are interested.

➤ Contributions

To all of our readers - the Band and nearly all of our activities are funded by contributions. More than ever your financial donations and support are needed to deal with the many current issues that the Band now faces. Your continued support is needed to keep the Band, and our projects and programs going.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization (FEIN # 223229024). Except for identification card, artisan certificate, and newsletter administrative fee donations, contributors will be acknowledged and given yearly donation statements for contributions for amounts over \$25.

➤ Aln8bak News & Website - Store

The cost of printing and mailing the Aln8bak News is over \$15 per year. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system.

Our Band Store is back in operation on our internet website with tee and sweat shirts. Call, write, or email for pricing and size availability. The Band Store is on the website at - www.cawasuck.org

The Aln8bak News also needs articles, pictures, and stories that you can share with your tribal family. These can be submitted by mail, email, or FAX (see the front page for contact information).

Thank You - to all of our readers that have made donations to support the newsletter.

An insert page is provided in each issue of the newsletter for subscription applications and renewals. At the end of your name line on the mailing label there will be a +1008, +0609, etc. this indicates the year (month and year - such as October 2008 or June 2009) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

➤ Ik8ldimek Program - Prison Outreach

Federal Report -

On June 19th we held our second Pow Wow at the FMC Devens facility to mark the Summer Solstice. Denise Mehigan, Grandfather Maple, and Paul Pouliot participated in the day long event. We brought the Red Hawk Drum to the Pow Wow so

that we all could sing and drum.

The weather was hot and sunny. It was a great day for singing, drumming, dancing, story telling, and open discussions. Most of the discussions were about our Pow Wow traditions and songs.

We also addressed some concerns that have arisen in May related to ongoing BOP policy changes that limit religious books and other media to specifically approved materials. It was noted that the national press media have reported that inmates at the federal BOP facility at Otisville, NY have attempted to file a legal complaint in the courts to challenge this policy, but it was denied.

This policy change is in response to the post 9/11 terrorist activities of specific prison groups and their religious materials that are under scrutiny as being "anti-American" or "hate preaching" in nature. This policy change has required that all religious groups and their materials will have to be approved and religious group activities would require chaplain oversight.

So far this new policy has resulted in all books, tapes, and movies being removed from the chapel library until a definitive approval is made on every item. Likewise, we were supervised by the chaplain's staff for the duration of our Pow Wow to assure that our event complied with approved religious activities.

We concluded the Pow Wow festivities with a feast that was offered by the Circle. We thank the Circle for a great day and feast.

Massachusetts Report -

In May 2006, the Massachusetts Department of Correction initiated an investigation when the security of the MCI Norfolk facility was breached as a result of the separation and resulting divorce of Paul Pouliot. The DOC investigation was not performed until 2007 and has since been completed in March 2007 however the results of that have been kept secret within the DOC.

Our appeal for reinstatement as religious volunteers has yet to be answered so we have initiated legal action to determine what, if anything, the DOC has actually done on this matter since 2006.

To our Massachusetts inmates, it seems that you have done well without us for over a year and

apparently your needs are being met without us. We are sorry to say that we are not going to pursue any further efforts to provide services for the state of Massachusetts. This marks the end of another point in our Band history, wherein the actions and inactions of others have disrupted another program.

New Hampshire Report -

On June 13th, we visited the Berlin, New Hampshire men's prison facility. Denise Mehigan and Paul Pouliot conducted a Summer Sweat Lodge Ceremony to mark the coming of the Summer Solstice. The fire was started in the old traditional ways with a single spark from which we were able to build the ceremonial fire.

Some Circle members from Concord were transported to Berlin for the day so the two Circles came together for the Sweat Ceremony. It is important that these two Circles cooperate and work together since the state has only one facility with a Sweat Lodge.

As in our previous Winter Sweat at Berlin, there were several members that participated in their first Sweat Lodge ceremony. Paul conducted the Sweat while Denise tended the fire with the Fire Keepers from the Circles while the facility staff looked on.

We finished the day with a communal evening feast. We were blessed by a fine feast that included baked chicken breast, many bean salad, whole corn, corn bread, rolls, pumpkin (squash) dessert squares, and apple juice. This marks the first time that we were ever allowed to eat a proper Native American feast within a prison facility, with the "three sisters" plus a wholesome meat course. We thank the New Hampshire DOC and Circles for a great time.

We pray that your Circles stay strong, and that you all walk true on the "Good Red Road" - May the Creator protect you, Wili nanwalmezi - Denise and Paul.

Iron Lodge Letter

Kwe Nijknam aqq Nkejij. Me talwelin? Welei, Welelin. Hello brother and sister. How are you doing? I am fine, thank you.

I want to thank you for taking your time to share

with a very pitiful circle who in is desperate need of some help and some guidance of the ways of the peoples.

It was a very joyous occasion for many of us and we all feel that you both have brought very good teachings to those who are starving for spirituality and guidance. We are very happy to have you as our volunteers and have you contribute not just your time but also of yourselves, which is what we have been looking for so many years. There are those who think that just coming in here to take space is good enough and discussing where they have been in other countries.

Most of us do not care where they have been or to whom they have sold our ways for whatever profit they have gained. We are more interested in learning of traditions and learning of respect, which many of us do not possess due to circumstances in our daily lives and daily living.

There are those who speak of this very elusive thing called harmony and respect of other's ways and in most cases it does not jive with us but, we are supposed to respect their ways because that is what the ancestors would have wanted and taught their young people who have passed it down to their children and who have passed it down to what we are suppose to have today but, many of us are worried about what the other guy is doing because it is not his way.

Harmony, now that is a very funny word, and yet it is so very hard to abide by. Many of us say we have to live in harmony but yet we are always trying to put down someone else. It only seems fitting that we live in harmony only when they are doing things the way WE want them to, or when it's convenient for us. Harmony has to be lived in order for it to be taught to others.

In our constant struggle with others whether it is because of ego or some lame reason how can we live in harmony "which means in balance" and if we are out of balance with others, chances are, we are out of balance with ourselves. We can disagree but we do not have to be vindictive or mean and still be in harmony or balanced in our daily living.

If we as children can look up to our parents for protection and feel like nothing is ever going to happen then why can't we look to the creator for guidance and protection and that the creator will

work things out in his/her own time and it will happen.

Many of us are led by EGO because we think we can make whatever it is better. Whatever man touches, man will screw up. If it works, then why fix it?

Traditions are called traditions for a reason and that's because it has been passed down from generation to generations.

Being traditional or being a pipe keeper or whatever it is the creator has in store for you there is no room for ego. EGO will destroy things in its path.

Being Indian is not what or how many feathers you put on, it's who you are, it's in your blood. Be proud of who you are and whatever your decent has come from. They are a part of you as well and it will be passed down to your young people too.

We look to have you as our permanent teachers/volunteers and we look forward to you and us becoming brothers and sister. We look for the day we can see you both once again to share a day of feast and sweat.

All my relations - Msit Nokmaq,
Joey Barlow, Mi'kmaq, Berlin, NH

Native Words By: Ed Where Eagles Fly

In stepping on the Good Red Road, the first step is to love thyself, your spirituality will grow, so that you will be able then to love others close to you, family, or partner... Like throwing a stone into the pond, the ripple of love will grow and grow, soon you can be loved by all in the Circle you share all life with.

Medicine Bag - *Nebizon Mnoda*

« Fireweed - Pabazin »»

Fireweed, *Epilobium angustifolium*, is called Pabazin in the Abenaki language. It also synonymous with *Chamaenerion angustifolium* (*narrow leaved*), and it has other common name variants such as Wickup, Wickop, Wicopy, Giant or Great Willowherb or Rose Bay Willowherb. It is a perennial with a growing habitat of dry places, pine ridges, mountains, and barren or fire cleared woodlands. In North America it can be found from Canada to Georgia.

Fireweed is a tall plant that rapidly grows to 3 to 6 feet in height. From July to September it flowers with a large showy spike of four petaled rose-purple colored flowers. The seeds ripen from August to October and form reddish upward angled seedpods. The mature seed pods open to expose the fluffy seeds that are dispersed by the winds. The leaves are narrow, toothless, and alternate in pattern.

Fireweed has been used by our ancestors as a food, medicine, and fiber. The flowers, leaves, roots, and stem all have uses.



In the early spring, the raw or cooked young shoot tips can be used as a substitute for asparagus. The young stem pith is slightly sweet and pleasant to eat as well. This pith can be used as a thickener for soups or as a moisture agent for cakes that are dry in texture. More recently, the flowers are being made into jelly. Additionally, young leaves and flower stalks can be used raw in salads or cooked as a vegetable like spinach. They are a good source for vitamins A and C. Generally, as the plant matures these parts may become bitter and unpleasant, so make sure you use only the earliest growth.

The medicine parts of the Fireweed are the leaves, roots, and pith of the stems. The solvents used to extract the medical components are hot water and alcohol. The medical actions claimed are as an astringent, anti-spasmodic, anti-inflammatory, demulcent, hypnotic, laxative, poultice, and tonic.

Teas made from the mature roots and leaves have been used for dysentery, diarrhoea, colitis, irritable bowels, and related abdominal pains. Extracts of the leaves and ointments from it have been used as an anti-inflammatory agent for skin problems.

Externally, the peeled roots were used as a poultice to be applied to skin and mouth sores, boils, and burns.

As a source of fiber, the outer layer of the mature stems are used to make cordage. In our Algonquin tradition, our Wickiup or Wigwams were covered with mats woven from the Fireweed stems. The seed hairs were also used as a material for stuffing, weaving, and as tinder for fire starting.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

Let Us Eat & Drink - Micida ta Gadosmida

« Berry Bread »



The late Spring and early Summer provides for many types of fresh berries. There are different types and sizes of Strawberries that ripen throughout this time. Following the early Strawberries, the Blueberries are available, followed by the Raspberries.

This Berry Bread is a classic Fruited Corn Bread, Skamonab8n. The recipe can be used for a dessert bread loaf, individual mini-loafs, or muffins.

1 Cup	Cornmeal, Skamonnoktahigan,
1 Cup	Flour, Nokigan,
2/3 Cup	Sugar, Zogal,
2 teaspoons	Baking Powder, Basosakhigan,
1/4 teaspoon	Salt, Ziwan,
2/3 Cup	Milk, Dodosn8bo,
1/3 Cup	Vegetable Oil, such as Corn or Canola, Beml,
2 Large	Eggs, W8wanal
1 1/2 Cup	Fresh Berries (Strawberries, Mskikoiminsak, Blueberries, Zatal, Cherries, Adebimen, or Raspberries, Zegweskimenak),

2 Tablespoons Butter or margarine,
Wiz8wibemi.

Preheat the oven to 400°F. Grease the pan that you plan on using with the Butter or Margarine. You can use a standard bread loaf pan, a cast iron corn bread pan, mini-loaf pans/tins, of muffin tin.

Wash and clean the fresh fruit. You can use any combination of fresh fruit to suit seasonal availability.

Use a large mixing bowl. Combine Cornmeal, Flour, Sugar, Baking Powder, and Salt. In a small bowl beat the Eggs slightly. Add the beaten Eggs, Milk, and Oil to the dry mixture. Stir until smooth.

Carefully add and stir the fresh fruit into the mixture taking care not to breakup the fruit too much.

Pour or ladle the mixture into the pan, pans, or tins that you are using. Bake until the top becomes light golden in color. Allow 18-20 minutes for standard loaf pans, 14-16 minutes for mini-loafs, and 12-14 minutes for muffins. Always use a toothpick to check if it is done, insert it into the center of the loaf or muffin, if the toothpick comes out clean it is done.

Cool in the pan or tin for at least 5 minutes, and then remove the loaf or muffins from the pan.

Makes: 1 standard loaf, 5-6 min-loafs, or 12 muffins. 2.

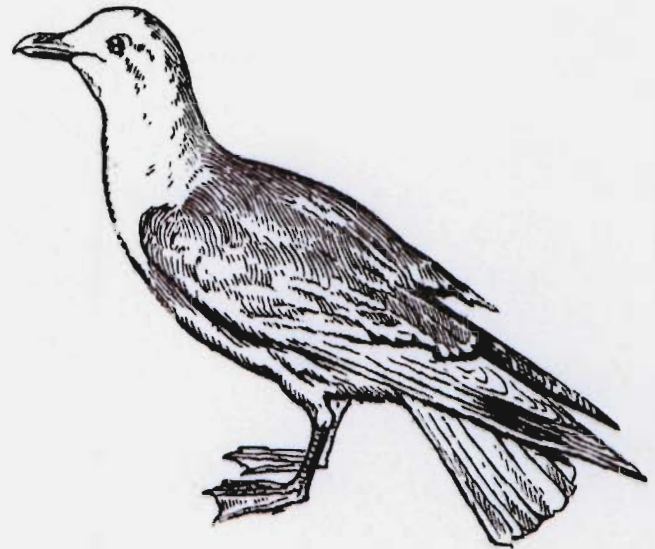
Native Words By: Ed Where Eagles Fly

Don't talk to me about Peace and Love, with thy forked tongue, when you let the youngest of children, drink in crime and murder on your in house television sets... and we have the guts to wonder why, the bowls of our Sacred Prayer Pipes grow cold as the Winter snows... Our Ancestors tears are as profuse as the Springtime rains, and it's washing away deep furrows, into the very walking path, of the good Red Road.

Animal Tracks - Gull - Gaakw

Considering our Cape Cod temporary headquarters location, we see many Gulls and other coastal birds. There are many such birds that are called Gulls, but the most common that we refer to is the Herring Gull, or Gaakw, in

Abenaki.



The Herring Gull, *Larus argentatus*, is one of the best known Gulls along the Atlantic coast and in North America. It has a wingspan of 54-58 inches, a length of 22-26 inches, and a weight of nearly 3 pounds. It has a white head and neck, white breast and under parts, light gray upper wings and back, black wing tips with white spots, and white tail. It has a heavy yellow bill with a red spot on the lower part of the bill. The eyes are light yellow. The Gull plumage matures in four years and the plumage of both sexes is similar.

Herring Gulls are migratory birds and their range is North America. The flight pattern is strong and steady with deep wing beats and will soar on thermal updrafts.

The Gull usually nests on the ground, sheltered by shrubs or rock, but will it nest in trees or roof tops if need be. The nest is lined with weeds, grass, and seaweed. Its breeding habit is monogamous, colonial, and pairs only have one brood per year. It will lay 2-3 eggs which are gray-green-bluish or brown-lavender, with black streaks. The eggs are 2½-3 inches by 2± inches. The incubation time is 23-27 days and both sexes attend to the nest. The young stay around the nest for 24-49 days before leaving.

Its feeding behavior is opportunistic and it is an active forager that will steal food from other birds. At the sea coast it eats fish, carrion, algae, refuse, and most marine invertebrates. Inland, it eats insects, worms, berries, rodents, as well as the

eggs and young of other birds and refuse from garbage dumps. Out in open waters it often follows ships and fishing boats feeding on refuse that is thrown overboard.

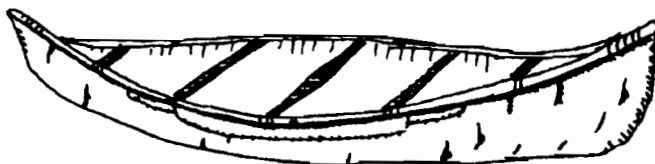
We have observed Gulls that dig clams and other shell fish and then fly repeatedly to a rocky place where they drop the shellfish on to the rocks to break the shell. When we find them doing this we have found some nice pieces of Quahog wampum at the site.

The song of the Herring Gull is variable, loud and noisy. With such calls as *cleew ceew* or *kee-ou*, *kee-ou* or an alarm call of *kek-kek-kek* or *hyiah-hyak*.

Algonquin Birch-Bark Canoe Project

Back several years ago during one of our Summer Gatherings in Newport, NH, the Underwood family found an old birch bark canoe that was in a yard sale. We purchased it and the Underwoods returned home to New York with it. They had plans to restore it, but the restoration project never got started and it was recently returned to us. Grandfather Maple brought the canoe to one of the foremost experts on Indian birch bark canoes, Henri Vaillancourt of Greenville, NH.

Henri determined that it was an Abenaki or Algonquin (Golden Lake) birch bark canoe from around 1900, give or take a few years. We met and talked with him for hours about Indian birch bark canoes and snow shoes. Based on his strong conservation practices it was his decision that our canoe should be conserved and not restored. By his conserving efforts its construction and materials were left in its original state. It is now in "museum condition" for our eventual display at our new headquarters.



As a language refresher here are some Abenaki Canoe words:

Wigwaol...WEE-gwah-OHL...birch bark canoe

Odah8gan...oh-DAH-hoohn-GAHN...a paddle

W8ginak...WOOHN-kee-NAHK...cedar canoe ribs

Bemicimen...buh-MEE-tsee-MUN...a cross-piece for a canoe

Cidohigan...TSEE-doh-hee-GAHN...upward curving front - piece of canoe

Wibod8gan...wee-BOH-doh-GAHN... inner gunwhale side frame of canoe

Maskua...mahs-KWAH...birch bark

Oskanasigwa...OS-kun-AH-see-GWAH...one large piece of winter canoe bark

Nodtolid...NOHD-toh-LEED...One who makes Canoes

Native Words - The Color of Blood

The wistful prayers of an aged warrior hung somberly amid the swirling mist, he traveled here with deep foreboding of human tragedies coming to persist.

The telling visions next the sacred falls contained elements of sight and sound, there had the scarlet blood of his people screamed out as it covered the ground.

While his men fought bravely in battles that fate proclaimed could not be won, never compromising honor and dignity the Great Spirit's will he didn't question.

Michael R. Miller 04

Book Review

When we met with Henri Vaillancourt to discuss our canoe project we discovered that he wrote a book about Algonquin snowshoes. The book was based on his personal observations and living for years with Algonquin and Cree families in Quebec. His book is an extremely important work that includes many detailed illustrations related to the fabrication and lacing of the snowshoes. He also provides details on making appropriate winter footwear for the snowshoes as well.

Making the Attikamek Snowshoe

Henri Vaillancourt

The Trust for Native American Cultures and Crafts
Box 142
Greenville, NH 03048

www.birchbarkcanoe.net

1987, Paperback, 171 pages, highly illustrated
ISBN: 0-941531-00-7
Price: \$41.00 (plus additional shipping)



Band Library Update

Through our legal actions we recovered nearly 900 books from the original 1,200+ library books that were seized back in 2006. As a result of donations and new purchases we have rebuilt the library to approximately 975 books. We have been concentrating our purchases on out of print and rare books that have significance to the Wabanaki and Indian history of our region.

During the seizure of the Band property, Linda (Whites) Pouliot kept approximately 300 books of the original library as her own personal property and an additional 187 are still missing and presumed to be in her control.

Band Property Recovery

On May 8 and 9th we were able to have a moving company pack and recover what we thought was all of the Band and COWASS North America property that was seized by Linda (Whites) Pouliot in 2006. Upon our completed inventory of property we determined that a significant amount of property was not recovered. Books, artifacts, drums, tee shirts, sweat shirts, pow wow equipment, records, money, food vouchers, office equipment, AV equipment, Band pictures, Band movies, and other items that were documented to be returned were not recovered. This matter and the fact that most of the electronic equipment was damaged or otherwise destroyed has now set the stage for legal action.

Franklin Food Pantry

The aggrieved Band members that were locked out and removed from the Franklin Food Pantry

board of directors have taken legal action in Massachusetts Superior Court against the defendants: Susan Barbour, Linda A. Whites (Pouliot), James E. Akerman, Bonnie L. Akerman (Pouliot), P. A. Pouliot, and James Mehigan, (a.k.a Little Beaver) for their alleged actions to lock-out, seize, and otherwise take control of the Franklin Food Pantry.

The legal counsel for the defendants has made several attempts to prevent the case from being heard but the case is still going forward.

Through depositions and the discovery process we have determined that the defendants have lost the support from the Salvation Army and have terminated the United Way agency agreement that we worked so hard and long to get and maintain. Loss of the United Way support will ultimately lead to the loss of other funds and support such as those from the FEMA-EFSP program and other related agencies.

As the defacto board of directors stands now it is comprised of Franklin Food Pantry employees and clients that all have a personal and self-serving interest to maintain it under their control.

In the mean time it appears that they are going in a negative direction isolating the pantry from the community support that we had and appear to be running it into ruin.

Say That In Abenaki -

Ida Ni Aln8ba8dwa -

Limosa Senojiwi - Walk To the Shore

Nebi	Water
Mol8dema	Deep water
Sobagw	Ocean, Sea
Senojizobagwa	the Seashore
Tegoak	the Waves
Pamkaak	the Coast
Nebes	Lake
Nebisis	Pond
Atalkasmimek	Pool where one swims
Sibo	River
Sibosis	Stream
Agwadaiwi	Up Stream
P8ntekw	Rapids
Dakasmi	Swim
Bikaga8gwijin	Swim across
Senodagwiji	Swim to shore
Walkasmi	Swim well

Bemagwao	He floats
Gamegwimek	Diving (one dives into water)
Mkwakazazo	He Sunburns, Tans
Saossa!!	Go out!!
Papimek	To play
L8zoga	Walk in Water, Wade
Pegwi	Sand
Pneg8kwol	Sandy hills, dunes
8gwa8mkwitak	Sandbar
O'basawwan	a Fan
W8lkogan	a Shovel
Aal8bidaak	a Rake
Maskwaijo	Birch Bark Pail
Papahwijosiz	Little Tin Pail
Podad	a Whale
S8ga	a Lobster
S8gak	Lobsters
Als	a Shellfish or Mollusk, Clam, Mussel
Alsak	Oysters or other shellfish
Gwikwsomwasek	a Sea Shell
Namas	a Fish
Namasika	There are many fish
8maw8gan	Fishing
Namaska	He fishes
Nojinamaskad	a Fisherman
Cawapenigan	a Fish Hook
Ahlab	a Basic fish net



Nwig8dam ali kizi sigwaniwi.
I am happy it is spring.

Nwig8dam ali kizi niben.
I am happy it is summer.

Kwigiba klossada paami kizi paskwak?
Would you like to go for a walk this afternoon?

Ndaba kadi lossada sibo?
It is such a nice day, would you like to go to the river?

Llosada ag8mek.
Let us go to the other side of the river.

Pkag8nda, agwadaiwi.
Let us cross, up stream.

K'dachwiba bikagaagwijin.

You should swim across.

Pn8dawada senojiwi. Let's go down to the shore.

Kizi n'wanaskaw8b. I met her last summer.

Kzabda	It's hot.
N'kezabzi	I am hot.
Kzabda pamgisgak.	It is hot today.

Kolipamkanniba?	Did you have a nice trip?
Nolibamkanni.	I had a good trip.
Nwigi pamkani.	I like to travel.
Micida alsak.	Let us eat oysters.
N'namih8 s8ga.	I see a lobster.

8 = Ô or ô = nasal long "o" sound

Native Words By: Ed Where Eagles Fly

Sons and daughters of yesterday's warriors, before the rivers wash away all that is Sacred, move to higher ground. Kchi Niwaskw does not wish us to drown... but to live in Creator's dear name, so we can once again Bless the Holy Places, with new memories of ancient times... or do our children loose the right to wear moccasins, and make bannock... Wake up from thy sleep loved ones, it is Spring, and the Brother Bear no longer sleeps.

Abenaki Word Search
W8banakiwik Keloow8gan

Kwai, this month's word search is:
"Rivers and Waters of N'dakina"

WORDS TO FIND:

BAG8NTEGW	BUTTERNUT RIVER
KTSIEGOK	GREAT RIVER
SEN	A STONE
MOL8DEMAK	MERRIMACK RIVER
SIBO	A RIVER
WINOZKIZIBO	WINOOSKI RIVER
NEBI	WATER
8BAMASIZ	YAMACHICHE RIVER
8BAMAS	DU LOUP RIVER
ALSO8NTEGW	ST. FRANCIS RIVER
OLATEGW	ST. JOHN RIVER
KOKW	A WHIRLPOOL
M8DAWA	MATTAWIN RIVER
MAD8BALODNIAK	THREE RIVERS
OLAMANTEGW	WILLAMANTIC RIVER
GWENITEGW	CONNECTICUT RIVER

BANA8BSKATEGW
KIK8NTEGOK
MOSKWASIZIBO
PAGONTEGOK

PENOBSCOT RIVER
CHAUDIERE RIVER
MUSKRAT RIVER
CONCORD RIVER

M	A	D	8	B	A	L	O	D	N	I	A	K
O	L	A	M	A	N	T	E	G	W	W	L	I
L	G	W	E	N	I	T	E	G	W	I	S	K
8	B	A	M	A	S	I	Z	8	S	N	O	8
D	A	O	M	8	D	A	W	A	E	O	G	N
E	G	Z	8	B	A	M	A	S	N	Z	8	T
M	8	K	T	S	I	E	G	O	K	K	N	E
A	N	K	O	K	W	B	8	T	N	I	T	G
K	T	O	L	A	T	E	G	W	E	Z	E	O
M	E	Z	I	T	A	8	W	A	B	I	G	K
8	G	N	B	E	S	I	B	O	I	B	W	8
L	W	P	A	G	O	N	T	E	G	O	K	Z
M	O	S	K	W	A	S	I	Z	I	B	O	N

Speaker Speaks -

The last two years have been difficult for me personally. My father and mother died and I was not given time to reflect on the loss. I have also had to deal with my personal life as I was tied up in the legal matters of my divorce. The divorce, seizure, and lock-out by my estranged family and their supporters has allowed several people to take advantage of my personal life as well as the Band and organizations.

As this year progresses our legal activities grind on and too much of my time is spent responding to it. When my divorce proceedings started my ex-wife stated to the judge that she was keeping everything personal as well as the Band property because it was going to be done according to "Indian law," and she meant it!, but the judge and the courts did not agree...

She also admitted to locking me and anyone from the Grand Council out as well. This set the stage for her continued actions since then. Because all of our records disappeared during the seizure, lock-out, and divorce process we used inventory lists of our property but did not have many of the original receipts and documents to prove ownership of most items.

As a result, a majority of the Band and corporate property was claimed by my ex-wife as personal property. Also, some property disappeared or according to her "it never existed." A "special court master" was assigned by the judge to resolve property ownership. Lists were made and disputed property issues were resolved. And, so we believed that the matter was resolved, but due to her continued actions, that was not the case. So the legal process continues on...

It seems that our Band goes through cycles of upheaval every few years. Mostly problems came from outside rival groups, but this time it was the most troubling since it was from negativity from within and is being supported with rival group assistance that are taking advantage of our situation.

In many ways these problems, such as the "stolen records," have opened my thinking to how vulnerable and assuming we are as an organization of Indian people. As a People we always seem to complain about the dominant society and how we are put down. In reality this is hardly true, if anything they are indifferent since most of our destructive behavior is self induced or otherwise generated from within our own Indian Community.

At this point I am pleased that we are still going forward. We will rebuild and re-purchase what was destroyed or stolen. The Grand Council is strongly supporting this legal and reconstruction process. Soon we are hopeful to be announcing the purchase of a new Band headquarters in N'dakina. When we finally get back into our homelands the healing will start and we will be able to continue our walk upon the Good Red Road.

N'lets! N'al8gom8mek! - All Our Relations!
Paul W. Pouliot, Sag8mo



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